
IVVENILIA

OR

CERTAIN E

PARADOXES,

AND

PROBLEMES,

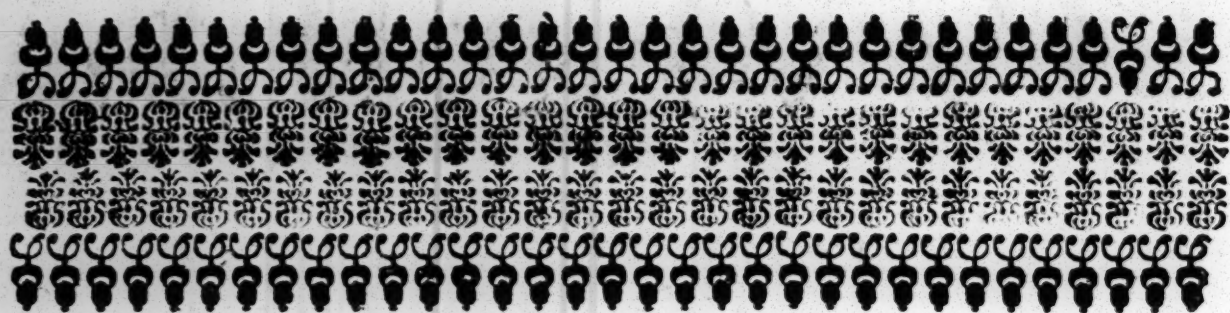
WRITTEN BY

I. DONNE.



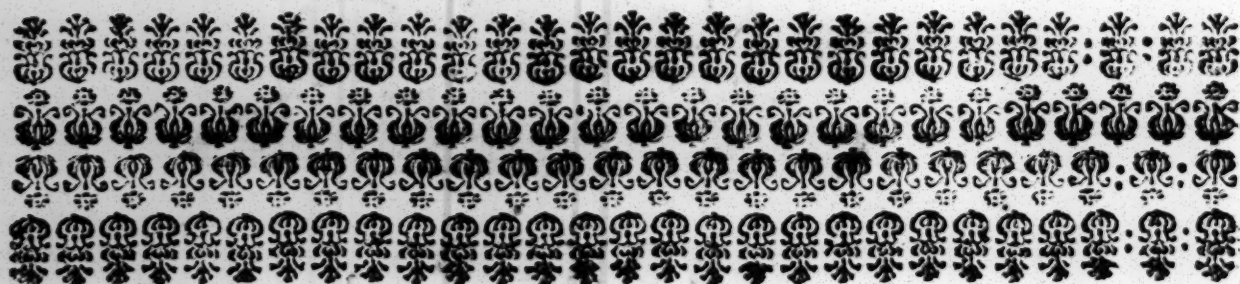
LONDON,

Printed by E. P. for Henry Seyle, and are to be sold at the
signe of the Tygers head, in Saint Pauls Church-
yard, Anno Dom. 1633.



PARADOXES.

- I. A Defence of Womens Inconstancy.
- II. That Women ought to Paint.
- III. That by Discord things increase.
- IV. That Good is more common than Euill.
- V. That all things kill themselves.
- VI. That it is possible to find some vertue in some Women.
- VII. That Old men are more fantastike than Young.
- VIII. That Nature is our worst guide.
- IX. That only Cowards dare dye.
- X. That a Wise man is known by much laughing.
- XI. That the gifts of the Body are better than those of the Minde.





PARADOXES.

I.

A Defence of Womens Inconstancy.



That Women are *Inconstant*, I with any man confesse, but that *Inconstancy* is a bad quality, I against any man will maintaine: For euery thing as it is one better than another, so is it fuller of *change*; The *Heauens* themselues continually turne, the *Starres* moue, the *Moone* changeth; *Fire* whirleth, *Aire* flyeth, *Water* ebbs and flowes, the face of the *Earth* altereth her lookes, *time* staies not; the Colour that is most light will take most dyes: soe in Men, they that haue the most reason are the most intolerable in their *designes*, and the

PARADOXES.

the darkeſt or moſt ignorant, doe ſeldom-
eſt change; therefore Women changing
more than Men, haue alſo more *Reason*.
They cannot be immutable like ſtockes,
like ſtones, like the Earths dull Center;
Gold that lyeth ſtill, ruſteth; Water, cor-
rupteth; Aire that moueth not, poyſoneth;
then why ſhould that which is the perfe-
ction of other things, be imputed to Wo-
men as greateſt imperfection? Becauſe
thereby they deceiue men. Are not your
wits pleaſed with thoſe ieſts, which coozen
your expectation? You can call it Pleaſure
to be beguild in troubles, and in the moſt
excellent toy in the world; you call it
Treacherie: I would you had your *Miſtreſſes*
ſo conſtant, that they would neuer change,
no not ſo much as their *ſmocks*, then
ſhould you ſee what ſluttish vertue, *Con-
ſtancy* were. *Inconſtancy* is a moſt commen-
dable and cleanly quality, and Women in
this quality are farre more abſolute than
the Heauens, than the Starres, Moone, or
any thing beneath it; for long obſeruation
hath

PARADOXES.

hath pickt certainty out of their mutability. The Learned are so well acquainted with the Starrs, Signes and Planets, that they make them but Characters, to read the meaning of the Heauen in his own forehead. Euery simple Fellow can bespeake the change of the *Moone* a great while beforehand: but I would faine haue the learnedst man so skilfull, as to tell when the simplest Woman meaneth to varie. Learning affords no rules to know, much lesse knowledge to rule the mind of a Woman: For as *Philosophy* teacheth us, that *Light things do alwayes tend upwards, and heauy things decline downward*; Experience teacheth vs otherwise, that the disposition of a *Light Woman*, is to fall downe, the nature of Women being contrary to all Art and Nature. Women are like *Flies*, which feed among vs at our Table, or *Fleas* sucking our very blood, who leaue not our most retired places free from their familiarity, yet for all their fellowship will they neuer be tamed nor commanded by vs. Women are
like

PARADOXES.

like the *Sun*, which is violently carried one way, yet hath a proper course contrary: so though they, by the mastery of some over-ruling churlish husbands, are forced to his Byas, yet haue they a motion of their owne, which their husbands neuer know of. It is the nature of nice and fastidious minds to know things onely to be weary of them: Women by their *flye changeablenesse*, and pleasing doublenesse, preuent euen the mislike of those, for they can neuer be so well knowne, but that there is still more vnknowne. Euery Woman is a *Science*; for hee that plods vpon a Woman all his life long, shall at length find himselfe short of the knowledge of her: they are borne to take downe the pride of wit, and Ambition of wisdom, making *fooles* wise in the aduenturing to winne them, *wisemen* fooles in conceit of losing their labours; *witty* men starke mad, being confounded with their vncertainties. *Philosophers* write against them for spite, not desert, that hauing attained to some knowledge in all other

ther

PARADOXES.

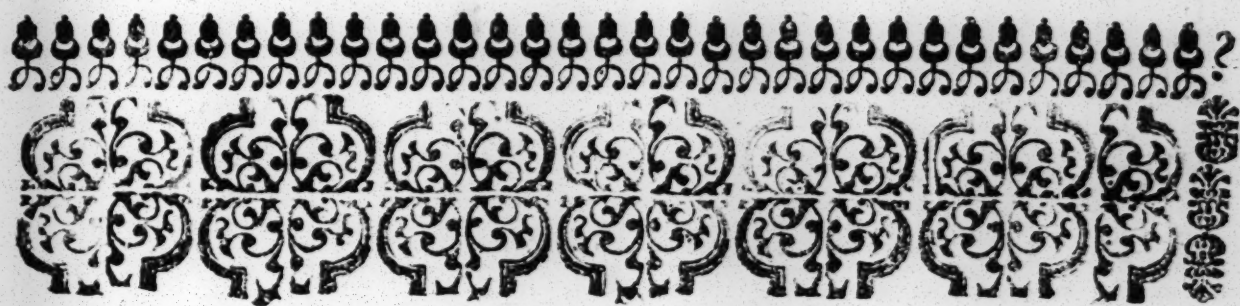
ther things, in them onely they know nothing, but are meerely ignorant: *Actiu*: and *Experienced* men raile against them, because they loue in their liuelesse & decrepit age, when all goodnesse leaues them. These enuious *Libellers* ballad against them, because hauing nothing in themselves able to deserue their loue, they maliciously discommend all they cannot obtaine, thinking to make men belecue they know much, because they are able to dispraise much, and rage against *Inconstancy*, when they were neuer admitted into so much fauour as to bee forsaken. In mine Opinion such Men are happy that Women are *Inconstant*, for so may they chance to be beloued of some excellent Women (when it comes to their turne) out of their *Inconstancy* and mutability though not out of their owne desert. And what reason is there to clog any Woman with one Man, be he neuer so singular? Women had rather, and it is farre better and more Iudiciall to enioy all the vertues in seuerall
B Men,

PARADOXES.

Men, than but some of them in one, for otherwise they lose their taste, like diuerse sorts of meate minced together in one dish: and to haue all excellencies in one Man (if it were possible) is *Confusion* and *Diuersity*. Now who can deny, but such as are obstinately bent to vnderalue their worth, are those that haue not soule enough to comprehend their excellency, Women being the most excellentest Creatures, in that Man is able to subiect all things else, & to grow wise in euery thing, but still persists a foole in Woman? The greatest *Scholler* if he once take a wife, is found so vnlearned, that he must begin his *Horne-booke*, and all is by *Inconstancy*. To conclude therefore; this name of *Inconstancy*, which hath so much beene poisoned with slaunders, ought to be changed into *variety*, for the which the world is so delightfull, and a Woman for that the most delightfull thing in this world.

II. *That*

PARADOXES.



II.

That Women ought to Paint.

Foulness is Lothsome : can that be so which helps it ? who forbids his beloued to gird in her wast ? to mend by shooing, her vneuen lameness ? to burnish her teeth ? Or to perfume her breath ? yet that the *Face* be more precisely regarded, it concerns more : For as open confessing sinners are alwayes punished, but the wary and concealing offenders without witness doe it also without punishment ; so the secret parts needs the lesse respect ; but of the *Face*, discovered to all Examinations and suruayes, there is not too nice a Iealousie. Nor doth it onely draw the busy
B₂ eyes,

PARADOXES.

eyes, but it is subiect to the diuineſt touch of all, to *kissing*, the ſtrange and myſticall vnion of ſoules. If ſhe ſhould prostitute her ſelfe to a more vnworthy Man than thy ſelfe, how earneſtly and iuſtly wouldſt thou exclaime? that for want of this eaſier and ready way of repairing, to betray her body to ruine & deformity (the tyrannous *Rauifhers*, and ſodaine *deſlourers* of all Women) what a heynous *Adultery* is it? What thou loueſt in her *face* is *colour*, and *painting* giues that, but thou hateſt it, not becauſe it is, but becauſe thou knoweſt it. Foole, whom Ignorance makes happy, the Starres, the Sunne, the Skye whom thou admireſt, alas, haue no *colour*, but are faire becauſe they ſeeme to be coloured: if this ſeeming will not ſatisfye thee in her, thou haſt good aſſurance of her *colour*, when thou ſeeſt her *lay* it on. If her *face* be *painted* on a Boord or Wall, thou wilt loue it, and the Boord, and the Wall: Canſt thou loath it then when it ſpeakes, ſmiles, and kiſſes, becauſe it is *painted*? Are wee
not

PARADOXES.

not more delighted with seeing Birds, Fruites, and Beasts *painted* than wee are with naturalls? And doe wee not with pleasure behold the *painted* shape of monsters and Diuells, whom true, wee durst not regard? Wee repaire the ruines of our houses, but first cold tempests warnes vs of it, and bytes vs through it; wee mend the wracke and stains of our Apparell, but first our eyes, and other bodies are offended; but by this prouidence of Women, this is preuented. If in *kissing* or *breathing* vpon her, the *painting* fall off, thou art angry, wilt thou bee so, if it sticke on? Thou didst loue her, if thou beginnest to hate her, then'tis because shee is not *painted*. If thou wilt say now, thou didst hate her before, thou didst hate her and loue her together, be constant in something, and loue her who shewes her great *loue* to thee, in taking this paines to seeme *louely* to thee.

III. *That*

PARADOXES.



III.

*That by Discord things
increase.*

*Nullos esse Deos inane Cælum
Affirmat Cælius, probatq; quod se
Factum vidit, dum negat hæc, beatum.*

SO I asseuere this the more boldly, because while I maintaine it, and feele the *Contrary repugnancies* and *aduerse fightings* of the *Elements* in my Body, my Body increaseth; and whilst I differ from common opinions by this *Discord*, the number of my *Paradoxes* increaseth. All the rich benefits we can frame to our selues in
Concord,

PARADOXES.

Concord , is but an *Euen* conseruation of things; in which *Euennesse* wee can expect no *change* , no *motion* ; therefore no *increase* or *augmentation*, which is a *member of Motion*. And if this *vnitie* and *peace* can giue *increase* to things , how mightily is *discord* and *warre* to that purpose , which are indeed the onely ordinary *Parents of Peace*. *Discord* is neuer so barren that it affords no fruit ; for the *fall* of one *estate* is at the worst the *increaser* of another, because it is as impossible to find a *discommodity* without *advantage* , as to find *Corruption* without *Generation* : But it is the *Nature* and *Office* of *Concord* to *preserue* onely , which property when it leaues, it differs from it selfe, which is the greatest *discord* of all. All *victories* & *Emperies* gayned by *warre* , and all *Iudiciall* decidings of doubts in *peace* , I doe claime children of *Discord*. And who can deny but *Controuersies* in *Religion* are growne greater by *discord*, and not the *Controuersie* , but *Religion* it selfe : For in a *troubled misery* Men are alwaies more *Religious* than in a *secure*
peace.

PARADOXES.

peace. The number of *good* men, the onely charitable nourishers of *Concord*, wee see is thinne, and daily melts and waines; but of *bad discording* it is infinite, & growes hourly. Wee are ascertained of all *Disputable* doubts onely by *arguing* and differing in *Opinion*, and if formall *disputation* (which is but a painted, counterfeit, and dissembled *discord*) can worke vs this benefit, what shall not a full and maine *discord* accomplish? Truly me thinkes I owe a *devotion*, yea a *sacrifice* to *discord*, forecasting that *Ball* vpon *Ida*, and for all that businesse of *Troy*, whom ruin'd I admire more than *Babylon*, *Rome*, or *Quinzay*, remoued *Corners*, not onely fulfilled with her *fame*, but with *Citties* and *Thrones* planted by her *Fugitiues*. Lastly, betweene *Cowardice* and *despaire*, *Valour* is gendred; and so the *Discord* of *Extremes* begets all vertues, but of the like things there is no issue without a miracle:

Uxor pessima, pessimus maritus

Mirror tam malè conuenire.

He wonders that betweene two so like,
there

PARADOXES.

there could bee any *discord*, yet perchance for all this *Discord* there was nere the lesse *Increase*.



IV.

That good is more common than euill.

Hauē not beēne so pittifully tired with any *vanity*, as with silly old *Mens* exclaiming against these times, and extolling their owne: *Alas!* they betray themselues, for if the *times* bee changed, their manners haue changed them. But their senses are to *pleasures*, as sicke *Mens* tastes are to *Liquors*; for indeed no *new thing* is done in the *world*, all things are what, and as they were, and *Good* is as euer it was, more plenteous, and must of necessity bee *more common than Euill*, because it hath this

C

for

PARADOXES.

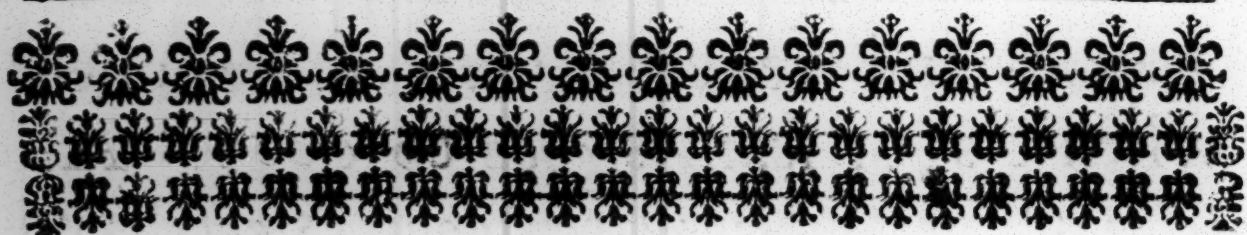
for *nature* and *perfection* to bee *common*. It makes *Loue* to all *Natures*, all, all affect it. So that in the *Worlds* early *Infancy*, there was a time when nothing was *Euill*, but if this *World* shall suffer *doorage* in the extreamest *Crookednesse* thereof, there shalbe no time when nothing shall bee *good*. It dares appeare and spread, and glister in the *World*, but *Euill* buries it selfe in night and darke-nesse, and is chastised and suppressed when *Good* is cherished and rewarded. And as *Imbroderers*, *Lapidaries*, and other *Artisans*, can by all things adorne their workes; for by adding better things, the better they shew in *Lush* and in *Eminency*; so *Good* doth not onely prostrate her *Amiablenesse* to all, but refuses no end, no not of her vtter contrary *Euill*, that she may bee the more *common* to vs. For *Euill manners* are *Parents* of *good Lawes*; and in euery *Euill* there is an *excellency*, which (in common speech) we call *good*. For the fashions of *habits*, for our mouing in *gestures*, for phrases in our *speech*, wee say they were *good* as long as they were vsed, that is, as long as they were
common;

PARADOXES.

common; and wee eate, wee walke, onely when it is, or seemes good to doe so. All *faire*, all *profitable*, all *vertuous*, is good, and these three things I thinke embrace all things, but their vtter *contraries*; of which also *faire* may be *rich* and *vertuous*; *poore*, may bee *vertuous* and *faire*; *vitious*, may be *faire* and *rich*; so that Good hath this good meanes to be *common*, that some subiects she can possesse entirely; and in subiects poysoned with *Euill*, she can humbly stoope to accompany the *Euill*. And of *Indifferent* things many things are become perfectly good by being *Common*, as *Customes* by vse are made binding *Lawes*. But I remember nothing that is therefore *ill*, because it is *Common*, but *Women*, of whom also; *They* that are most *Common*, are the best of that Occupation they professe.



PARADOXES.



V.

*That all things kill
themselves.*



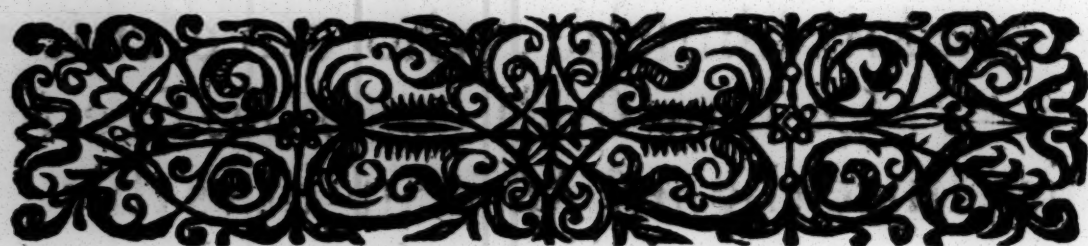
O affect, yea to effect their owne *death* all *living* things are importun'd, not by *Nature* onely which perfects them, but by *Art* and *Education*, which perfects her. *Plants* quickened and inhabited by the most vnworthy *soule*, which therefore neither *will* nor *worke*, affect an *end*, a *perfection*, a *death*; this they spend their *spirits* to attaine, this attained, they languish & wither. And by how much more they are by mans *Industry* warm'd, and cherished, and pampered; so much the more early they climbe to this *perfection*, this *death*. And if amongst *Men* not to defend be to kill, what a haynous *selfe-murther* is it,
not

PARADOXES.

not to *defend it selfe*. This *defence* because *Beasts* neglect, they kill themselves, because they exceed vs in *number, strength, and a lawlesse liberty*: yea, of *Horses* and other beasts, they that inherit *most courage* by being breed of *gallantest parents*, and by *Artificiall nursing* are bettered, will runne to their owne *deaths*, neither sollicitated by *spurres* which they need not, nor by *honour* which they apprehend not. If then the *valiant* kill himselfe, who can excuse the *coward*? Or how shall *Man* bee free from this, since the *first Man* taught vs this, except we cannot kill our selues, because he kill'd vs all. Yet lest something should repaire this *Common ruine*, wee daily kill our *bodies* with *surfets*, and our *minds* with *Anguishes*. Of our *powers*, *remembring* kills our *memory*; Of *Affections*, *Lusting* our *lust*; Of *vertues*, *Giuing* kills *Liberality*. And if these things kill themselves, they doe it in their best and supreme *perfection*: for after *perfection* immediately followes *excesse*, which changeth the *natures & the names*,
and

PARADOXES.

and makes them not the same things. If then the best things kill themselves soonest, (for no *Affection* endures, and all things labour to this *perfection*) all trauell to their owne *death*, yea the frame of the whole *World*, if it were possible for *God* to be *idle*, yet because it *began*, must *dye*. Then in this *idlenesse* imagined in *God*, what could kill the *World* but it selfe, since out of it, nothing is?



VI.

That it is possible to find some vertue in some Women.



Am not of that fear'd *Impudence* that I dare defend *Women*, or pronounce them good; yet wee see *Physitians* allow some vertue in euery *poyson*. Alas! why should we except *Women*? since certainly, they are good for
Physicke

PARADOXES.

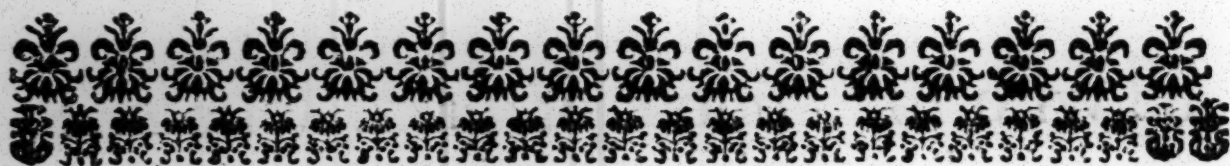
Physicke at least, so as some *wine* is good for a *feauer*. And though they be the *Occasioners* of many *finnes*, they are also the *Punishers* and *Reuengers* of the same *finnes* : For I haue seldome seene one which consumes his *substance* and *body* vpon them, escape *diseases*, or *beggery* ; and this is their *Iustice*. And if *summ cuiq; dare*, bee the fulfilling of all *Ciwill Iustice*, they are *most iust*, for they deny that which is theirs to no man.

Tanquam non liceat nulla puella negat.

And who may doubt of great *wisdome*, in them, that doth but obserue with how much labour and cunning our *Iusticers* and other *dispensers* of the *Lawes* study to imbrace them : and how zealously our *Preachers* dehorte men from them, only by vrging their *subtillties*, and *policies*, and *wisdome*, which are in them ? Or who can deny them a good measure of *Fortitude*, if he cōsider how *valiant men* they haue ouerthrowne, & being themselves ouerthrown how much, and how patiently they *beare* ? And though they be most *intemperate* I care not, for I vndertooke to furnish them with
some


PARADOXES.

some vertue, not with all. *Necessity*, which makes euen bad things good, preuailes also for them, for wee must say of them, as of some sharpe pinching *Lawes*; If men were free from *infirmities*, they were needlesse. These or none must serue for *reasons*, and it is my great happinesse that *Examples* proue not *rules*, for to confirme this *Opinion*, the World yeelds not *one Example*.



VII.

*That Old men are more fantastique
than Young.*

 HO reades this *Paradoxe* but thinks me more *Fantastike* now, than I was yesterday, when I did not thinke thus: And if one day make this sensible change in men, what will the burthen of many yeares? To bee *fantastique* in young men is conceiptfull distemperature,

PARADOXES.

rature, and a *witty madnesse* ; but in *old men*, whose senses are withered , it becomes *naturall* , therefore more full and perfect. For as when we *leepe* our *fancy* is most strong ; so it is in *Age*, which is a *slumber* of the *deepe sleepe* of death. They taxe vs of *Inconstancy*, which in themselves *young* they allowed ; so that reproouing that which they did approoue , their *Inconstancy* exceedeth ours , because they haue changed *once more* than wee. Yea , they are more idly busied in *conceited Apparell* than wee ; for we , when we are *Melancholy* , wee are *blacke* ; when *lusty*, *Greene* ; when *forsaken* , *Tawney* ; pleasing our owne *inward* affections , leauing them to others indifferent ; but they prescribe *lawes* , and constrain the *Noble* , the *Scholler* , the *Merchant* , and all *Estates* to a certaine *habit*. The *Old men* of our time haue changed with patience their owne *bodies* , much of their *lawes*, much of their *languages*; yea their *Religion*, yet they accuse vs. To be *amorous* is proper and *naturall* in a *Young man* , but in an *old man* most *fantastike*. And that

D

ridling

PARADOXES.

ridling humour of Iealousie, which seekes and would not find, which requires and repents his knowledge, is in them most common, yet most *fantastike*. Yea, that which falls neuer in *young men*, is in them most *fantastike* and *naturall*, that is, *Couetousnesse*; euen at their *iourneyes end* to make great prouision. Is any *habit* of *young men* so *fantastike*, as in the hottest seasons to be *double-gowned* or *hooded* like our *Elders*? Or seemes it so *ridiculous* to weare *long haire*, as to weare *none*. Truly, as among the *Philosophers*, the *Skeptike*, which doubts all, was more contentious, than either the *Dogmatike* which affirmes, or *Academike* which denies all; so are these vncertaine *Elders*, which both calls them *fantastike* which follow others *inventions*, and them also which are led by their owne humorous suggestion, more *fantastike* than other.

VIII. *That*

PARADOXES.



VIII.

*That Nature is our
worst Guide.*



Hall she be *guide* to all *Crea-
tures*, which is her selfe one?
Or if she also haue a *guide*,
shall any *Creature* haue a bet-
ter guide than wee? The af-
fections of *lust* and *anger*, yea euen to *erre* is
Naturall; shall we follow these? Can she
be a good *guide* to vs, which hath *corrupted*
not vs only but herselfe? Was not the *first*
man by the desire of *knowledge* corrupted
euen in the *whitest integrity* of *Nature*? And
did not *Nature* (if *Nature* did any thing) in-
fuse into him this desire of *knowledge*, & so
this *Corruption* in him, into vs? If by *Nature*

PARADOXES.

we shall vnderstand our *essence*, our *definition*, or *reason*, *noblenesse*, then this being alike common to all (the *Idiot* and the *wizard* being equally *reasonable*) why should not all men hauing equally all one *nature*, follow one course? Or if wee shall vnderstand our *inclinations*; alas! how vnable a guide is that which followes the *temperature* of our *flimie bodies*? for we cannot say that we deriue our *inclinations*, our *minde*s, or *soules* from our *Parents* by any way: to say that it is *all, from all*, is *error* in *reason*, for then with the first nothing remaines; or is *a part from all*, is *error* in *experience*, for then this *part* equally imparted to many children, would like *Gauell-kind lands*, in few generations become nothing; or to say it by *communication*, is *error* in *Diuinity*, for to communicate the *ability* of communicating *whole essence* with any but God, is vtterly *blasphemy*. And if thou hit thy *Fathers nature* and *inclination*, hee also had his *Fathers*, and so climbing vp, all comes of one man, all haue one nature, all shall imbrace

PARADOXES.

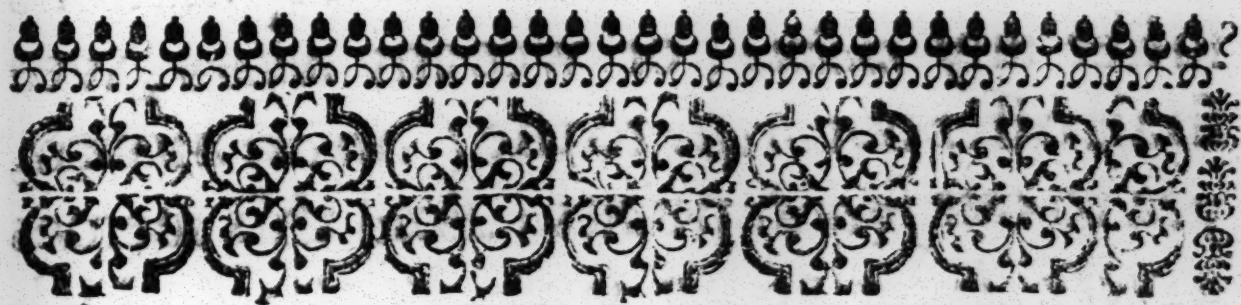
brace one course; but that cannot be, therefore our *Complexions* and whole *Bodies*, we inherit from *parents*; our *inclinations* and *minde*s follow that: For our *mind* is heavy in our *bodies afflictions*, and reioyceth in our *bodies pleasure*: how then shall this *nature* gouerne vs, that is gouerned by the worst part of vs? *Nature* though oft chased away, it will retorne; 'tis true, but those good *moti- ons* and *inspirations* which bee our guides must be wooed, *Courted*, and welcomed, or else they abandon vs. And that old *Axiome*, *nihil inuita*, &c. must not be said thou shalt, but thou wilt doe nothing against *Nature*; so unwilling he notes vs to curbe our *naturall appetites*. Wee call our *bastards* alwayes our *naturall issue*, and wee define a *Foole* by nothing so ordinary, as by the name of *Naturall*. And that poore knowledge whereby we conceiue what *raine* is, what *wind*, what *Thunder*, we call *Metaphysicke*, *super-naturall*; such *small things*, such *no things* doe we allow to our pliant *Natures* apprehension. Lastly, by following her, wee
lose

PARADOXES.

lose the pleasant , and lawfull *Commodities* of this *life* , for we shall drinke water and eate rootes , and those not sweet and delicate , as now by Mans *art* and *industry* they are made : wee shall lose all the necessities of *societies*, *lawes*, *arts* , and *sciences* , which are all the *workmanship* of *Man* : yea, we shall lacke the last *best refuge* of misery *Death* ; because *no death is naturall* : for if yee wil not dare to call all *death violent* (though I see not why *sicknesses* be not *violences*) yet *causes* of all *deaths* proceed of the *defect* of that which *nature* made perfect, and would preserve , and therefore all against *nature*.



PARADOXES.



IX.

That only Cowards dare Dye.



Xtreames are equally remooued from the *meane* ; so that headlong *desperatenesse* asmuch offends true *valour* , as backward *Cowardice* : of which sort I reckon iustly all *vn-inforced deaths*. When will your *valiant* man dye of necessity ? so *Cowards* suffer what cannot be auoided : and to runne into *death vnimportun'd* , is to runne into the first condemned *desperatenesse*. Will he dye when hee is *rich* and *happy* ? then by liuing hee may doe more good : and in *Afflictions* and *miseries*, *death* is the chosen refuge of *Cowards*.

Fortiter ille facit , qui miser esse potest.

But it is taught and practised among our
Gallants,

PARADOXES.

Gallants , that rather than our reputations suffer any *maine* , or wee any *mifery* , wee shall offer our *brefts* to the *Cannons* mouth, yea to our *swords* points : And this seemes a very *braue* and a very *climbing* (which is a *Cowardly*, earthly, and indeed a very *groueling*) *spirit*. Why doe they *chaine* these *flaues* to the *Gallyes* , but that they thrust their *deaths* , & would at euery loose leape into the *sea* ? Why doe they take weapons from *condemned* men, but to barre them of that ease which *Cowards* affect , a *speedy death*. Truly this *life* is a *Tempest* and a *warfare*, and he which *dares dye* , to escape the *Anguish* of it , seemes to me , but so *valiant* , as he which *dares hang* himselfe, lest he bee *prest* to the *wars*. I haue seene one in that extremity of *Melancholy* , which was then become *Madnesse* , to make his owne *breath* an *Instrument* to stay his breath , and labour to choake himselfe ; but alas , hee was *mad*. And we knew another that languished vnder the *oppression* of a poore *disgrace* so much , that he tooke more *paines* to
dye,

PARADOXES.

dye, than would haue serued to haue nourished *life* and *spirit* enough to haue out liued his *disgrace*. What *Foole* will call this *Cowardlinesse*, *Valour*? Or this *Basenesse*, *Humility*? And lastly, of these men which dye the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy*? but onely a *soft* and *supple metall*, made onely for *Cowardly solitarinesse*.



X.

*That a Wise Man is knowne
by much Laughing.*

Ride, si sapias, ô puella ride; If thou
beest wise, laugh: for since the
powers of discourse and Reason,
and laughter bee equally proper
vnto Man onely, why shall not he be onely
E most

PARADOXES.

most wise, which hath most vse of *laughing*, aswell as he which hath most of *reasoning* and *discoursing*? I alwayes did, and shall vnderstand that *Adage*;

Per risum multum possis cognoscere stultum, that by much *laughing* thou maist know there is a *Foole*, not, that the *laughers* are *Fooles*, but that among them there is some *Foole* at whom *wisemen* laugh: which moued *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that *she* made *Beholders* laugh: for *fooles* are the most laughed at, and laugh the least themselves of any. And *Nature* saw this *faculty* to be so necessary in Man, that she hath beene content that by *more causes* we should be importuned to laugh, than to the *exercise* of any other power; for things in themselves vtterly *contrary*, beget this effect; for we laugh both at *witty* and *absurd* things: At both which sorts I haue seene Men laugh so long, and so earnestly, that at last they haue wept that they could laugh no more. And therefore the *Poët* hauing described the quietnesse of
of

PARADOXES.

of a *wise retired man*, faith in one, what we haue said before in many lines; *Quid facit Canius tuus? ridet.* We haue receiued that euen the *Extremity* of *laughing*, yea of *weeping* also, hath beene accounted *wisedome*: And that *Democritus* and *Heraclitus*, the *louers* of these *Extreames*, haue beene called *louers of wisedome*. Now among our *wisemen* I doubt not, but many would bee found who would laugh at *Heraclitus* weeping, none which weepe at *Democritus* laughing. At the hearing of *Comedies* or other *witty* reports, I haue noted some, which not vnderstanding *iests*, &c. haue yet chosen this as the best meanes to seeme *wise* and *vnderstanding*, to *laugh* when their *Companions* laugh; and I haue presumed them *ignorant*, whom I haue seene *unmoued*. A *Foole* if he come into a *Princes Court*, and see a *Gay* man leaning at the wall, so *glistening*, and so *painted* in many colours, that he is hardly discerned, from one of the *pictures* in the *Arras*, hanging his *body* like an *Iron-bound-chest*, girt in and thicke ribb'd

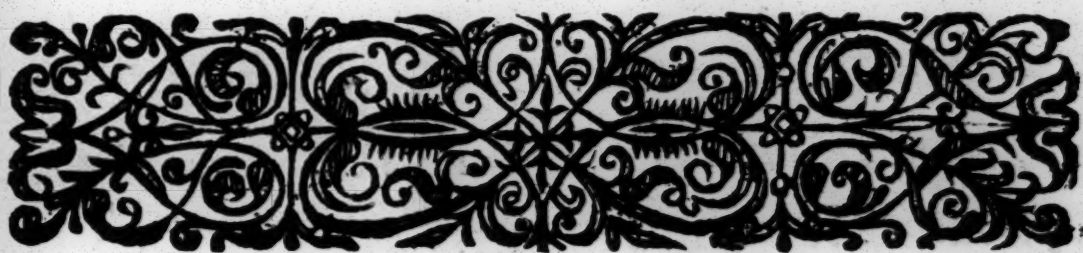
E 2 with

PARADOXES.

with *broad gold laces*, may (and commonly doth) enuy him. But alas; shall a *wiseman*, which may not onely not *enuy*, but not *pitty* this *monster*, doe nothing? Yes, let him *laugh*. And if one of these *hot, cholerike fire-brands*, which nourish themselves by *quarrelling*, and kindling others, spit vpon a *foole* one *spark* of *disgrace*; Hee, like a *thatcht house* quickly burning, may be *angry*; but the *wise man*, as *cold* as the *Salamander*, may not onely not bee *angry* with him, but not be *sorry* for him; therefore let him *laugh*: so he shall bee knowne a *Man*, because hee can *laugh*; a *wise Man* that hee knowes at *what* to *laugh*, and a *valiant Man* that he *dares* *laugh*: for hee that *laughs* is iustly reputed more *wise*, than at whom it is *laughed*. And hence I thinke proceeds that which in these later *formall* times I haue much noted; that now when our *superstitious Ciuility* of *manners* is become a mutuall *tickling flattery* of one another, almost euery man affecteth an *humour* of *iesting*, and is content to be *deiect*, and to *deforme* himselfe,

PARADOXES.

selfe, yea become *foole* to no other end that I can spye, but to giue his *wise Companion* occasion to *laugh*; and to shew themselves in *promptnesse* of *laughing* is so great in *wisemen*, that I thinke all *wisemen*, if any *wisemen* doe read this *Paradox*, will *laugh* both at it and me.



XI.

That the gifts of the Body are better than those of the Minde.



Say againe, that the *body* makes the *mind*, not that it created it a *minde*, but *formes* it a *good* or a *bad mind*; and this *mind* may be confounded with *soule* without any violence or iniustice to *Reason* or *Philosophy*: then the *soule* it seemes

PARADOXES.

seemes is enabled by our *body*, not this by it. My *Body* licenseth my *soule* to see the Worlds *beauties* through mine *eyes*; to *heare* pleasant things thorough mine *ears*; and affords it apt *Organs* for the conueiance of all perceiueable *delight*. But alas! my *soule* cannot make any *part*, that is not of it selfe disposed, to *see* or *heare*, though without doubt she beas able & as willing to see *behind* as *before*. Now if my *soule* would say, that shee enables any *part* to tast these *pleasures*, but is her selfe onely delighted with those rich *sweetnesses* which her *inward eyes* and *senses* apprehend, shee should dissemble; for I see her often solaced with *beauties*, which shee sees through mine *eyes*, and with *musicke* which through mine *ears* she heares. This *perfection* then my *body* hath, that it can impart to my *mind* all his *pleasures*; and my *mind* hath still many, that shee can neither teach my *indisposed* parts her *faculties*, nor to the best *espoused* parts shew it *beauty* of *Angells*, of *Musicke*, of *Sphæres*, whereof she boasts the *Contem-
plation*.

PARADOXES.

plation. Are Chastity, Temperance, and Fortitude gifts of the mind? I appeale to Physicians whether the cause of these be not in the body; health is the gift of the body, and patience in sicknesse the gift of the mind: then who will say that patience is as good a happinesse, as health, when we must be extreameley miserable to purchase this happinesse. And for nourishing of Ciuill societies and mutuall loue amongst Men, which is our chiefe end while wee are men; I say, this beauty, presence, and proportion of the body, hath a more masculine force in begetting this loue, than the vertues of the mind: for it strikes vs suddenly, and possesseth vs immoderately; when to know those vertues requires some Iudgement in him which shall discerne, a long time and conuersation betweene them. And euen at last how much of our faith and beleefe shall wee bee driuen to bestow, to assure our selues that these vertues are not counterfeited: for it is the same to be, and seeme vertuous, because that he that hath no vertue, can dissemble none,
but

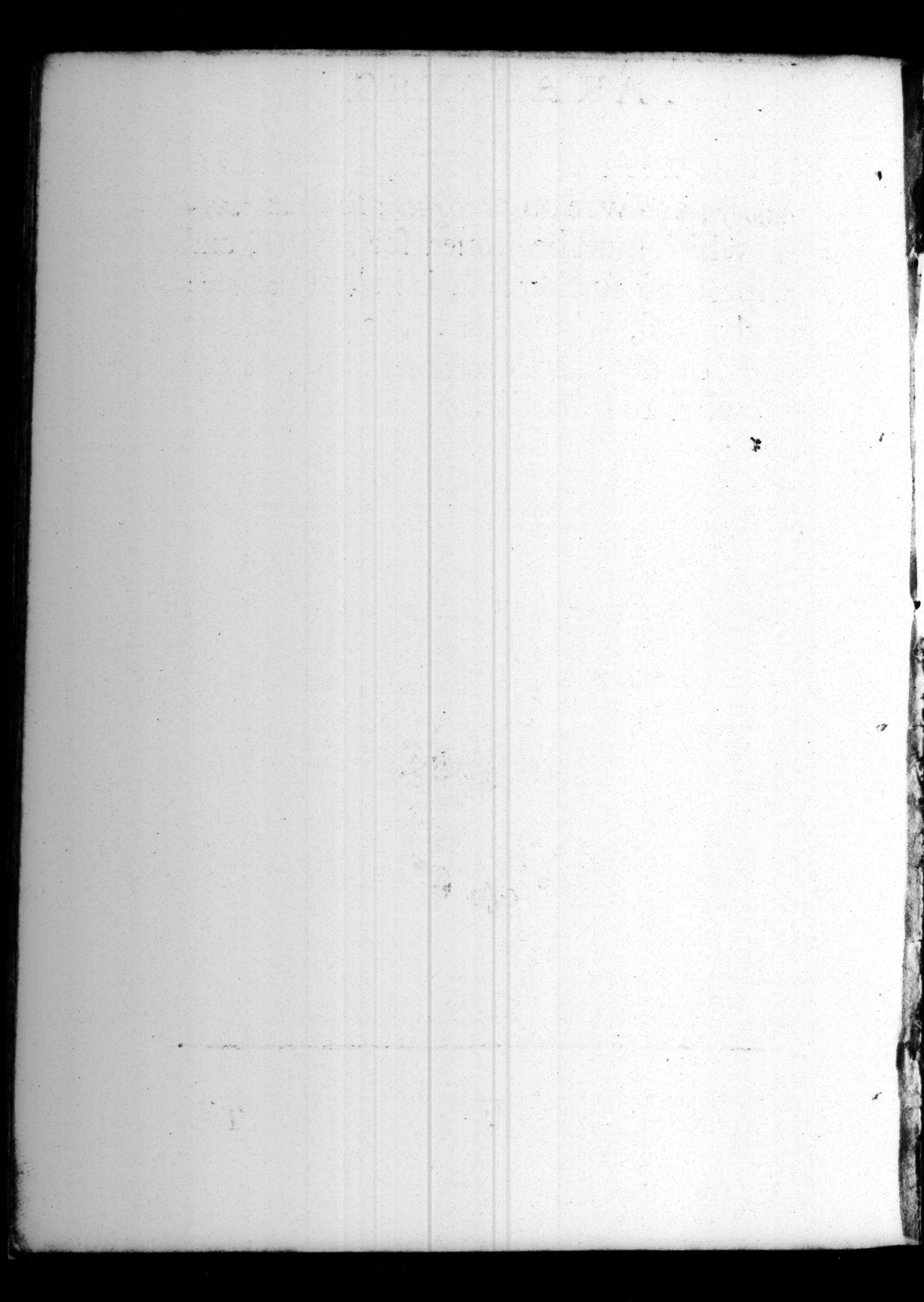
PARADOXES.

but hee which hath a *little* , may *gild* and *enamell* , yea and transforme much *vice* into *vertue*: For allow a man to be *discreet* and *flexible* to *complaints* , which are great *vertuous* gifts of the *mind* , this *discretion* will be to him the *soule* and *Elixir* of all *vertues* , so that touched with this, euen *pride* shalbe made *Humility* ; and *Cowardice* , honorable and wise *valour*. But in things *seene* there is not this *danger* , for the *body* which thou louest and esteemest *faire* , is *faire* ; certesly if it be not *faire* in *perfection* , yet it is *faire* in the same *degree* that thy *Iudgment* is good. And in a *faire* *body* , I doe seldome suspect a *disproportioned* *mind* , and as seldome hope for a good, in a *deformed*. When I see a *goodly* *house* I assure my selfe of a *worthy* *possessor* , from a *ruinous* *weather-beaten* *building* I turne away , because it seemes either stuff'd with *varlets* as a *prison* , or handled by an *vnworthy* and *negligent* *Tenant* , that so suffers the *waste* thereof. And truly the *gifts* of *Fortune* , which are *riches* , are onely *handmaides* , yea *Pandars* of the *bodies* *pleasure* ; with their
seruice

PARADOXES.

seruice wee nourish *health*, and preserue
dainty, and wee buy *delights*; so that *uer-*
tue which must bee loued for *it selfe*, and
respects no further *end*, is indeed *nothing*:
And *riches*, whose *end* is the *good* of the
body, cannot bee so *perfectly good*, as the
end whereto it leuells.





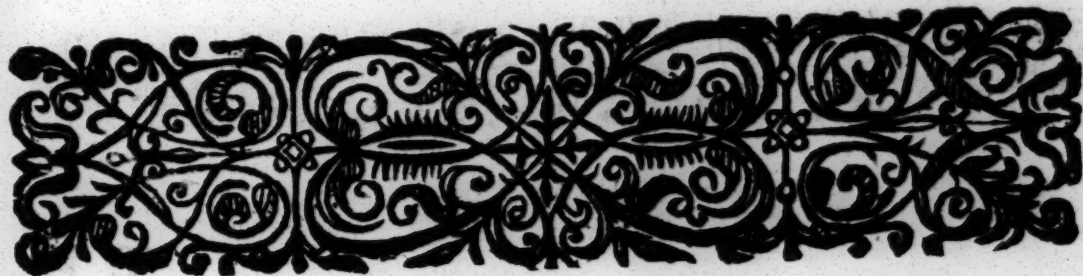
PROBLEMES.



CERTAIN
PROBLEMS

WRITTEN BY

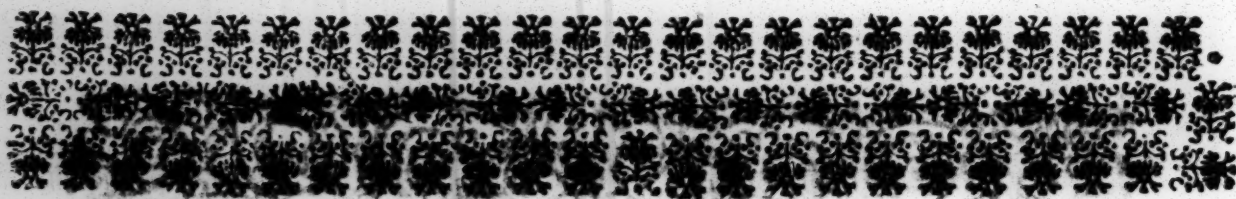
I. DONNE.

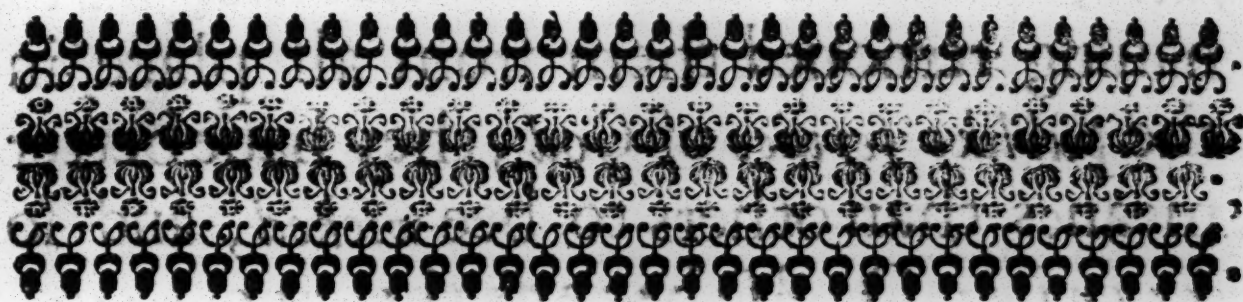




THE PROBLEMES.

- I. Why haue Bastards best Fortunes ?*
- II. Why Puritans make long Sermons ?*
- III. Why did the Diuell reserve Iesuites till these latter Dayes ?*
- IV. Why is there more Variety of Greene, than of any other Colour ?*
- V. Why doe Young Lay-men so much study Diuinity ?*
- VI. Why hath the Common Opinion afforded Women Soules ?*
- VII. Why are the Fairest falsest ?*
- VIII. Why Venus Starre only doth cast a shadow ?*
- IX. Why is Venus Starre Multinominous, called both Hesperus and Vesper ?*
- X. Why are new officers least oppressing ?*





PROBLEMES.

I.

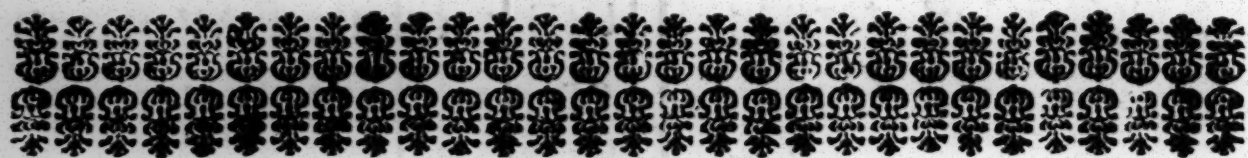
*Why haue Bastards best
Fortune?*



S Nature (which is lawes pat-
terne) hauing denied women
Constancy to one, hath proui-
ded them with cunning to al-
lure many, and so Bastards *de iure* should
haue better wits and experience. But besides
that by experience wee see many fooles a-
mongst them; we should take from them
one of their chiefeſt helpes to preferment,
and we should deny them to be fooles; and
(that which is onely left) that Women chuse
worthier men than their husbands is false *de*
facto.

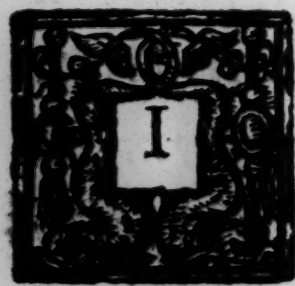
PROBLEMS.

facto, either then it must be that the Church hauing remoued them from all place in the *publike seruice* of God, they haue better meanes than others to bee *wicked*, and so *fortunate*: Or else because the two *greatest powers* in this *world*, the *Diuell* and *Princes* concurre to their *greatnesse*; the one giuing *bastardye*, the other *legitimation*: As *nature* frames and conserues great *bodies* of *Contraries*. Or the cause is, because they abound most at *Court*, which is the *forge* where *fortunes* are made; or at least the *shop* where they be *sold*.



II.

Why Puritanes make long Sermons?



IT needs not for *perspicuousnesse*, for God knowes they are plaine enough: nor doe all of them vse *Sem-briefe-Accents* for some of them haue *Crotchets* enough. It may be

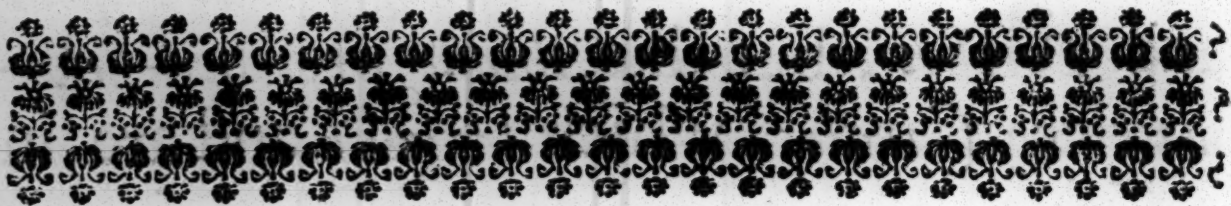
PROBLEMES.

be they intend not to rise like *glorious Tapers* and *Torches*, but like *thinne-wretched-sicke-watching-Candles*, which *languish* and are in a diuine *Consumption* from the first minute, yea in their *snuffe*, and *stinke* when others are in their more profitable *glory*. I haue thought sometimes that out of *Conscience*, they allow *long measure* to *course Ware*. And sometimes that *usurping* in that place a *liberty* to *speake freely* of *Kings*, they would *raigne* as long as they could. But now I thinke they doe it out of a *zealous Imagination*, that, *It is their duty to preach on till their Auditory wake*.



III. *Why*

PROBLEMES.



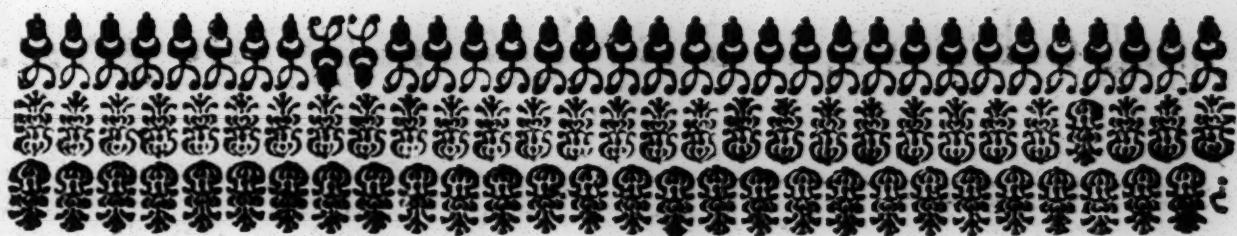
III.

*Why did the Diuell reserve Jesuites
till these latter dayes.*

DI D hee know that our Age
would deny the *Diuels* possessing,
and therefore prouided by these
to possesse Men and kingdomes?
Or to end the *disputation* of Schoolemen, why
the *Diuell* could not make *lice* in *Ægypt*;
and whether those things he *presented* there,
might be *true*, hath he sent vs a *true* and
reall plague, worse than those *ten*? Or in
ostentation of the *greatnesse* of his *Kingdome*,
which euen *diuision* cannot *shake*, doth he
send vs these which *disagree* with all the
rest? Or knowing that our *times* should
discover the *Indies*, and abolish their *Ido-*
latry, doth he send these to giue them *ano-*
ther

PROBLEMES.

ther for it ? Or peradventure they haue
beene in the *Roman Church* these *thousand*
yeares though wee haue called them by
other names.



IV.

*Why is there more variety of
Greene , than of
other colours?*



I T is because it is the figure of
Youth , wherein *Nature* would
prouide as many *Greene* , as
Youth hath *Affections* ; and so
present a *Sea-greene* for profuse wasters in
voyages ; a *Grasse-greene* for sudden new men
enobled from *Grassiers* ; and a *Goose-greene* for
such *Polititians* as pretend to preserue the
G Capitoll.

PROBLEMES.

Capitoll. Or else *Prophetically* foreseeing an Age wherein they shall all hunt. And for such as *misse-demeane* themselves a willow-green; For *Magistrates* must aswell haue *Fasces* borne before them to chastize the small offences, as *Secures* to cut off the great.



V.

*Why doe young Lay-men
so much studie
Diuinity?*



S it because others tending busily *Churches* preferment neglect studie? Or had the *Church* of *Rome* shut vp all our wayes, till the *Lutherans* broke downe their uttermost *stubborne* dores, and the *Caluinists* picked their *inwardest* and *subtlest* lockes? Surely the

PROBLEMES.

the *Diuell* cannot bee such a *Foole* to hope that hee shall make this study *contemptible*, by making it *common*. Nor that as the *Dwellers* by the riuer *Origus* are said (by drawing infinite *ditches* to sprinckle their *barren Countrey*) to haue exhausted and intercepted their *maine channell*, and so lost their more profitable course to the *Sea*; so wee, by prouiding euery *ones selfe*, *diuinity* enough for his *owne vse*, should neglect our *Teachers* and *Fathers*. Hee cannot hope for better *heresies* than he hath had, nor was his *Kingdome* euer so much aduanced by *debating Religion* (though with some *aspersions of Error*) as by a *Dull* and *stupid security*, in which many *grosse things* are swallowed. Possible out of such an *Ambition* as we haue now, to speake *plainely* and *fellow-like* with *Lords* and *Kings*, wee thinke also to acquaint our selues with *Gods secrets*: Or perchance when wee study it by *mingling humane respects*, *It is not Diuinity*.

PROBLEMES.



VI.

*Why hath the Common Opinion
afforded Women soules?*



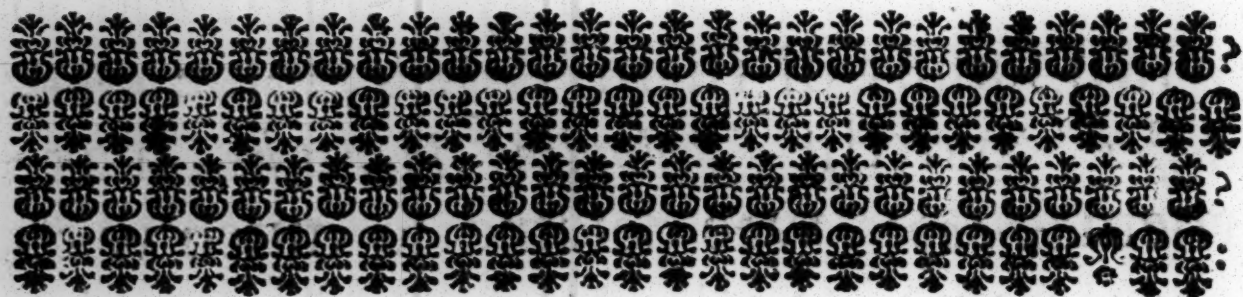
IT is agreed that wee haue not so much from them as any *part* of either our *mortall soules* of *sense*, or *growth*; and wee deny *soules* to others equall to them in all but in *speech* for which they are beholding to their *bodily instruments*: For perchance an *Oxes* heart, or a *Goates*, or a *Foxes*, or a *Serpents* would speake iust so, if it were in the *breast*, and could moue that *tongue* and *lawes*. Haue they so many *aduantages* and *meanes* to hurt vs (for, euer their *louing* destroyed vs) that we dare not *displease* them, but

PROBLEMES.

but giue them what they will? And so when some call them *Angells*, some *God-
desses*, and the *Palpular* Heretikes make
them *Bishops*, wee descend so much with
the streame, to allow them *soules*? Or doe
we somewhat (in this dignifying of them)
flatter *Princes* and *great personages* that are
so much *gouerned* by them? Or doe wee in
that *easinesse*, and *prodigality*, wherein wee
daily lose our owne *soules* to wee care not
whom, so labour to perswade our selues,
that sith a *woman* hath a *soule*, a *soule* is no
great matter? Or doe we lend them *soules* but
for *use*, since they for our sakes, giue their
soules againe, and their *bodies* to boote?
Or perchance because the *Diuell* (who is
all *soule*) doth most *mischiefe*, and for *conue-
nience* and *proportion*, because they would
come *neerer* him, wee allow them some
soules, and so as the *Romans* naturalized
some *Prouinces* in reuenge, and made them
Romans, onely for the *burthen* of the *Com-
monwealth*; so wee haue giuen *women* *soules*
only to make them capable of *Damnation*?

VII. *Why*

PROBLEMES.



VII.

Why are the Fairest, Falsest?



Meane not of false *Alchimy* *Beauty*, for then the *question* should be inuerted, *why are the Falsest, Fairest?* It is not only because they are *much* *solicited* and *sought* for, so is *gold*, yet it is not so *common*; and this *suite* to them, should teach them their *value*, and make them more *reserued*. Nor is it because the *delicatest* *blood* hath the *best* *spirits*, for what is that to the *flesh*? perchance such *Constitutions* haue the *best* *wits*, and there is no *proportionable* *subiect*, for *Womens* *wit*, but *deceipt*? doth the *mind* so follow the *temperature* of the *body*, that because those *Complexions*

PROBLEMS.

xions are aptest to change, the *mind* is therefore so? Or as *Bells* of the purest metall retaine their *tinckling* and *sound* longest; so the *memory* of the last *pleasure* lasts longer in these, and disposeth them to the next. But sure it is not in the *Complexion*, for those that doe but *thinke* themselves *faire*, are presently inclined to this *multiplicity* of *loues*, which being but *faire in concept* are *false in deed*: and so perchance when they are *borne* to this *beauty*, or haue *made* it, or haue *dream'd* it, they easily belecue all *Addressees* and *Applications* of euery *Man*, out of a *sense* of their owne *worthinesse* to bee directed to them, which others *lesse worthy* in their owne thoughts apprehend not, or discredit. But I thinke the *true reason* is, that being like *Gold* in many properties (as that all *snatch* at them, but the *worst* possesse them, that they care not how *deepe* we dig for them, and that by the *Law of Nature*, *Occupanti conceditur*) they would be like also in this, that as *Gold* to make it selfe of vse admits *Alloy*, so they, that they may be *tractable*, *mutable*,
and

PROBLEMES.

and *currant*, haue to their allay *Falshood*.



VIII.

*Why Venus-starre onely doth
cast a shadow?*



Is it because it is *neerer* the *earth*?
But they whose *profession* it is to
see that nothing be done in *heauen*
without their *consent* (as *Re-*
saies in himselfe of *Astrologers*) haue bid
Mercury to bee *neerer*. Is it because the
workes of *Venus* want *shadowing*, *couering*, and
disguising? But those of *Mercury* needs it
more; for *Eloquence*, his *Occupation*, is all
shadow and *colours*; let our *life* be a *sea*, and
then our *reason* and *Euen passions* are *wind*
enough to carry vs whether we should go,
but *Eloquence* is a *storme* and *tempest* that mis-
carries:

PROBLEMES.

carries : and who doubts that *Eloquence* which must perswade *people* to take a yoke of *soueraignty* (and then beg and make *lawes* to tye them *faster* , and then giue money to the *Inuention* , repaire and strengthen it) needs more *shadowes* and *colouring* , than to perswade any Man or Woman to that which is *naturall*. And *Venus markets* are so *naturall*, that when we solícite the best way (which is by *marriage*) our perswasions worke not so much to *draw* a woman to vs, as against her *Nature* to draw her from all other besides. And so when we goe against *Nature*, and from *Venus-worke* (for *marriage* is *chastity*) we need *shadowes* and *colours* , but not else. In *Seneca's* time it was a course , an *vn-romane* and a *contemptible* thing euen in a *Matrone* , not to haue had a *loue* beside her husband , which though the *Law* required not at their hands , yet they did it *zealously* out of the counsell of *Custome* and *fashion*, which was *venery* of *Supererogation* :

Et te spectator plusquam delectat Adulter, saith *Martial*: And *Horace* , because many

H

lights

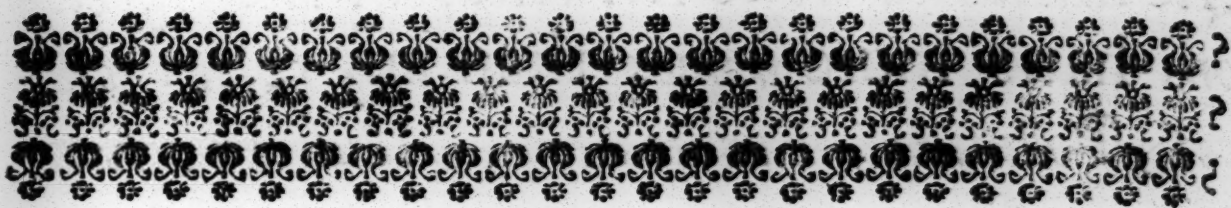
PROBLEMES.

lights would not shew him enough, created many *Images* of the same *Object* by *main/co-*
ting his *chamber* with *looking-glasses*: so that
Venus flyes not *light*, so much as *Mercury*,
who creeping into our *understanding*, our
darkenesse would bee defeated, if hee were
perceiued. Then either this *shadow* confes-
seth that same darke *Melancholy* *repentance*,
which accompanies; or that so *violent* *fires*,
needes some *shadowy* refreshing, and *Inter-*
mission: Or else *light* signifying both *day* and
youth, and *shadow* both *night* and *Age*, shee
pronounceth by this that shee professeth
both all *persons* and *times*.




IX. *Why*

PROBLEMES.



IX.

Why is Venus-Starre multi-nominous, called both Hesperus and Vesper?

 **H** E Moone hath as many names, but not as she is a starre, but as she hath diuers governments; but Venus is multinominous to giue example to her prostitute disciples, who so often, either to renew or refresh themselves towards louers, or to disguise themselves from Magistrates, are to take new names. It may be she takes new names after her many functions, for as she is Supreme Monarch of all Sunnes at large (which is lust) so is she ioyned in commission with all Mythologicks, with Iuno, Diana, and all others for Marriage. It may bee because of

H 2

the

PROBLEMES.

the diuers *names* to her selfe, for her *Affecti-
ons* haue more *names* than any *vice*: *scili-
cet*; *Pollution*, *Fornication*, *Adultery*, *Lay-
Incest*, *Church-Incest*, *Rape*, *Sodomy*, *Mastu-
pration*, *Masturbation*, and a thousand others.
Perchance her diuers *names* shewed her ap-
pliablenesse to diuers men, for *Neptune* di-
stilled and wet her in *Loue*, the *Sunne*
warmes and melts her, *Mercury* perswaded
and swore her, *Iupiters* authority secur'd,
and *Vulcan* hammer'd her. As *Hesperus* she
presents you with her *bonum vtile*, because
it is *wholesomest* in the *morning*: As *Vesper*
with her *bonum delectabile*, because it is *plea-
santest* in the *Euening*. And because *industri-
ous* men rise and indure with the *Sunne* in
their *ciuill* businesse, this *starre* calls them
vp a little before, and remembers them a-
gaine a little after for her businesse; for
certainely;

Venit Hesperus, ite capellæ:
was spoken to *louers* in the persons of
Goates.

X. *Why*

PROBLEMES.



X.

*Why are New Officers least
oppressing?*



V S T the old Prouerbe, that
Old dogges bite forest, bee true in
all kind of dogges: Me thinkes
the fresh *memory* they haue of
the *mony* they parted with for the *place*,
should hasten them for the *re-imbursing*:
And perchance they do but seeme easier to
their *suitors*; who (as all other *Patients*) do
account all change of paine, easie. But if it
bee so, it is either because the sodaine *sense*
and *contentment* of the *honour* of the *place*,
retards and remits the *rage* of their *profits*,
and so hauing stayed their *stomackes*, they
can forbear the second *course* a while: Or
hauing

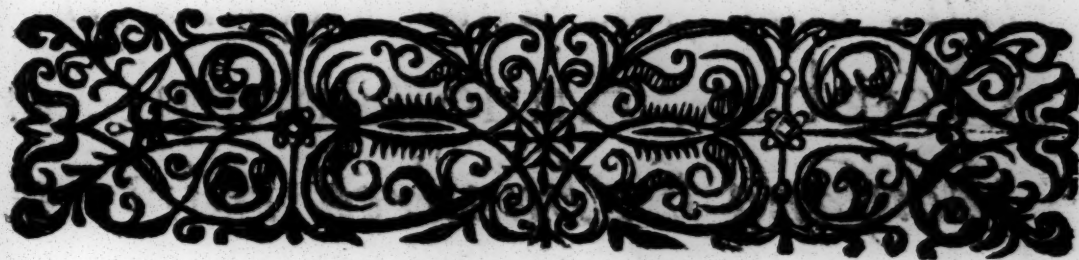
PROBLEMS.

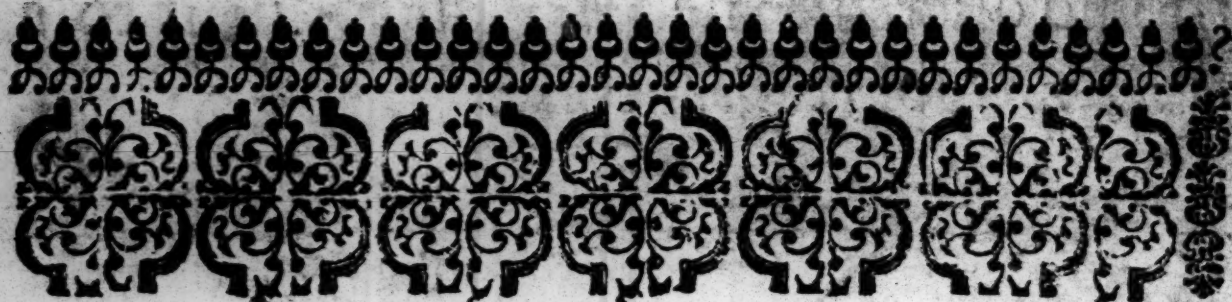
having overcome the *steepest* part of the hill, and clambered about *Competitions* and *Oppositions* they dare loyter, and take breath: Perchance being come from *places*, where they tasted *no gaine*, a little seemes much to them at first, for it is long before a *Christian* conscience overtakes, or strays into an *Officers* heart. It may be that out of the generall disease of all men not to loue the memory of a predecessor, they seeke to disgrace them by such easinesse, and make good first Impressions, that so having drawne much water to their Mill, they may afterwards grind at ease: For if from the rules of good Horse-manship, they thought it wholesome to jet out in a moderate pace, they should also take vp towards their *journey's* end; not mend their pace continually, and gallop to their *Innes-doore*, the *Graue*; except perchance their conscience at that time so touch them, that they thinke it an *Iniury* and *damage* both to him that must sell, and to him that must buy the Office after their death, and a kind of dilapidation if they by continuing honest should

PROBLEMES.

should discredit the *place*, and bring it to a
lower-rent, Or under-value.

FINIS.





These ten Problemes, may bee printed: this five and twentieth of October, Anno Domini, one thousand six hundred thirty and two.

HENRY HERBERT.

